more comfort the soule, then to know and consider whereof man is made, and what he is by nature? this done, to know his propertie and conditions, and whereunto he is naturally inclined. Next to know the commaundements of God, and how they ought to be obserued, and wherein they may be broken or impeached, which can neuer be perfectlie done, vnlesse wee know assuredly this God, and of what power and magnificence he is. Againe, to know what man is according to God, that is, according to the deuine essence, or ghostly infusion which hee hath receiued from God, which beeing knowne, as necessarie attendants, waite these considerations following.

First to consider the generall and most dreadfull iudgement, the horror whereof amazeth the very Angels, at which time all flesh shall render a iust account of their actions done, and nothing shall be left vnspoken of, that hath

been acted in this long course of our life, but all deedes though neuer so closely done, shall be reuealed and manifested in this mighty Court, to the more harts ease of the godly, and sorrow of the wicked.

Lastly, to consider the ioyes of the elect, and the lamentable distresse of the damned, will be no small comfort to a good conscience, whose woorth at that day (as the Scripture testifieth) cannot be measured. These knowledges and considerations being the substance of this insuing labour, done at first in Latin, and by me translated, and perfected in such places as by reason of the ill vsage could not be read: I offer (good Madam) to your charitable nurcing and fauourable acceptance; not doubting but that your Ladiship a mirror of so many good deedes, a louer of all godly enterprises, and a furtherer of all vertuous labours will cherish these my first fruites, which I present as an earnest penny of more to come,

*53-447F

come, if I finde this little to gaine that good like my longing hopes exspect.

And if by this my spirituall Grammer, some one good Scholler will attend to learne the rudements that may redeeme a lost soule, as by our Scholasticall Grammer many doe attaine the principles that lead to deeper understanding.

Be you the light, and a number will see by it: If you but take it in your hand many will labour it in their hearts. So good a patterne cannot passe unfollowed: And amongst your many good woorkes (wherewith the earth is beautified: and heauen glorified) it will not bee the least, to protect and further this small labour, whereby the godlye may bee comforted, the weake strengthened, and the ignorant better instructed.

Thus leauing to trouble you with lines bringing no delight, I commit you to the tuition of the omnipotent

God,

God, vvhome you serue, and vvhose you are, vvhome I beseech to graunt you long and prosperous felicitie in earth, and happy consolation in heauen.

Your Ladiships most affectionately deuoted,

G. A.

Of a Pronowne, the second part of speech.

What is a Pronowne?

Euen as *Homo*, a man, is your Nowne, so is *Peccator* a sinner, your Pronowne. Therefore when thou powrest foorth thy prayers before God, put thy Pronowne before a Nowne, and say: not as a man I call vpon thee, but as a sinner I aske pardon of thee. Psalm. 51.

How many things belong to a Pronowne?

Sixe. *viz.*

1 Qualitie.
2 Gender.
3 Number.
4 Figure.
5 Person.
6 Case.

Then as *Peccator* is a Pronowne, of what qualitie is he?

Of infinite qualitie, by reaſon of the infinite and vncertaine number of ſinne which hee committeth and is not able to number.

Prouer. 5.

Of what kinde?

Of all kindes, becauſe he participates in offending in all manner of offences.

Of what number?

Of the ſinguler number, becauſe my offences doe ſingularly vex and moleſt my own conſcience & ſoule.

Of what figure?

Of the ſimple figure, becauſe I cannot deuide them into diuers confeſſions, but when I will confeſſe I muſt acknowledge all my ſinnes ſimply and vnder one confeſſion, with contrition of hart, and purpoſe of amendment.

Pſalm. 34.

Of what perſon.

Of the firſt perſon, for that a *Man* is

is not to enter into iudgement of others, but of himselfe, saying. *I am the man that haue offended in this or that manner in the sight of God the Creator.*

Of what case?

From the state of innocencie into the state of sinne. Genesis. 2

Of what declension?

From the hands of God into the hands of the diuell. Genesis. 3

How many declensions be there in a Pronowne?

Foure.

1 The first is, from the obedience of God, into the suggestion of the diuell, *by this declined Eue.* Genesis. 3.

2 The second is, from the obedience of God to the consent of a woman, *as Adam declined by Eue.* Genesis. 3.

3 The third is from Paradice into this world.

4 The fourth is from this world into the infernall lake. Math. 27 Actes. 1.

How many caſes be there in a Pronowne.

Sixe.

1 *Suggeſtion.*
2 *Aduertence.*
3 *Diſcuſsion.*
4 *Delectation.*
5 *Conſent in minde.*
6 *Conſent in woorke.*

To make this more manifeſt.

1 Firſt the diuell did ſet before *Eua* the fruite to eate. *Beholde the ſuggeſtion.*

Geneſis. 3. 2 Secondlie *Eua* perceiued the ſame to be delightfull to ſee vnto, & ſweet to eate. *Beholde the aduertence?*

Geneſis. 3. 3 Thirdly, God forbad them to taſte thereof leaſt they dyed. *Beholde the diſcuſsion.*

Geneſis. 3. 4 Fourthly, the diuell anſwered they ſhould not dye, but ſhould be as God, and knowing good and euill. *Shee began to be delighted. See the delectation.*

5 Fift-

5 Fiftly, ſhe thinking no danger to be in the vſe of the ſame fruit did inwardly conſent in minde.

6 Sixtly, ſhe ſeeing the forbidden fruite, was inflamed with deſire to eate of it, and taſted thereof. *Behold the conſent in worke.*

Thus alſo is euery one intiſed
to ſinne.

Firſt there is appointed in the towne a certaine wicked paſtime. Secondly, I hearing of it, do repaire and applye my ſelfe to ſee it. Thirdly, I argue with my ſelfe this not to be good, *viz.* to ſee and beholde the ſame wicked paſtime: and in the meane time I yeelde my ſelfe to the delightes thereof. Fourthly, I am delighted not onely in the ſight of the euill paſtime, and the reporte thereof. But alſo in the view and beholding of theſe naturall and borrowed bewty of faire women. Fiftly, I conſent inward-

lie in my heart to offend carnally with ſome of them: and ſixtly the ſame conſent in minde (concealed inwardly by that deſire) I finiſh in worke, & beholde my ſoule is dead. And as I haue ſaid of this vice, ſo is it to bee vnderſtood of the reſt. Therefore we ought to withdrawe our ſelues from all carnall delights, when they are offered vnto vs, and ſet before our eyes, euen as a Miller perceiuing the winde to blowe contrary doth turne his Mill, which vnleſſe we withſtand in the beginning, without all doubt we ſhall hardly eſcape the danger: as happened by
2. Sam. 11 *Dauid*, who if with inward ioy and delight hee had not perſeuered to looke and gaze into the window of *Berſaba*, he had not fallen into any carnall offence with her, therefore ought we to turne away our eyes leaſt they beholde vanitie. And thus much of a Pronowne.

Of

Of a Verbe, the third part of ſpeech.

WHat is a Verbe?

It is the knowledge of the commaundements of God, *viz.* that we loue another.

How many things belong to a verbe?

Seauen.

Which be they?

1 Qualitie.
2 Coniugation.
3 Gender.
4 Number.
5 Figure.
6 Tenſe.
7 Perſon.

Of vvhat qualitie is a Verbe?

Of this qualitie, *viz.* That thou loue thy Lorde God with all thy hart, with all thy ſoule, and with all Deutro. 6.

thy minde: and thy neighbor as thy selfe.

Of what coniugation?

Of euery coniugation, because one part is nothing auaileable without another. *No man loueth God that hurts his neighbour*, and so on the contrary parte. So likewise in the commaundements, he that breaketh one, is guilty of all, as *S. Iames* saith, and therefore it behoueth that all be kept ioyntly.

1. Iohn. 3.

Iames. 2.

Of what gender or kinde?

Actiue, because if we will keepe the commaundements we must do it indeed: *For the hearers of the lawe shall not be iustified before God, but the doers thereof.*

Of what number?

Of the plurall number, which be these ten, *viz.*

Exod. 22. 1 First to beleeue in God, and not to worship false gods.

2 Not to make or worship any Image

Image for religion.

3 Not to ſpeake vainely by his name.

4 To keepe holy the Sabaoth.

5 To honor our Parents.

6 To doe no murther.

7 Not to ſteale.

8 Not to commit adulterie.

9 To beare no falſe witneſſe.

10 Not to couet thy neighbours goods, his wife, nor any thing that is his.

Or els theſe two, viz.

To loue God, and to loue our neighbour.

Of vvhat figure?

Of the ſimple figure, becauſe God ought to be ſerued in the vnitie of a pure hart, namely in charity, for the fulneſſe of the lawe is charitie, as *S. Paul* ſaith. Pſalm. 34.

Of vvhat Tenſe?

Of the preſent Tenſe, for that in preſent time this commaundement ought

ought to be performed (that is to say,) as long as we be in this world.

Of vvhat perſon.

Of the ſecond and third perſon, becauſe we are all bound to keepe this commaundement: for the Lord ſayd, *If thou vvilt enter into life, keepe the commaundements.*

To make this more manifeſt.

Marke. 1. 1 If thou beleeueſt in one God, the diuel doth ſo beleeue, but it profiteth him nothing: but and if thou beleeue in him truly, worſhip, honor, and imbrace him. This commaundement thou breakeſt, when thou withſtandeſt his will.

2 The ſecond thou breakeſt eyther by Idolatry or ſuperſtition.

Exod. 20 3 *Thou muſt not take the name of the Lord thy God in vaine.* This commaundement thou breakeſt when thou art periured, or when thou ſweareſt of cuſtome, or ſweareſt doubt-

doubtfully: therfore ſaith the Lord, thou ſhalt not ſweare at all: *But let your ſpeach be yea, yea, nay, nay.*

4 Fourthly, *Thou ſhalt keepe holy the Sabbaoth day.* viz. In frequenting to the church, in perſiſting in praier, in continuing in reading, and the workes of mercy. This commaundement thou breakeſt when thou ſpendeſt thy time in idleneſſe, banqueting, ſurfetting, and vncleane ſpeeches, or when thou workeſt or laboureſt which is forbidden. Exod. 20.

5 Laſtly, *Thou ſhalt honor thy parents, by obeying them, by reuerencing them, and by releeuing them as thou art able.* This commaundement thou breakeſt, when thou ſlandereſt them, or deſpiſeſt them, when thou doeſt moleſt or diſquiet them, and art not willing and diligent to obey them.

6 Sixtly, *Thou ſhalt not kill.* This commandement thou breakeſt whē thou

thou art angry with thy neighbor, without a cauſe, when thou derideſt him, or calledſt him foole, or when thou deſireſt his death.

7 Seuenthly, *Thou ſhalt not ſteale.* This commaundement thou breakeſt, when thou takeſt away any mans goods violently, openly, or priuily, or when thou robbeſt him of his name or good fame, by ſlaunder or detraction.

8 Eightly, *Thou ſhalt not commit adultery.* That is, thou ſhalt not liue in any ſort luxuriouſly, therefore if thou canſt not liue continently, mary: this thou breakeſt not onely in acte, but alſo when thou beholdeſt a woman curiouſly, or with deſire or concupiſcence.

9 Ninthly, *Thou ſhalt beare no falſe vvitneſſe againſt any.* This commaundement thou breakeſt when thou perſwadeſt and draweſt others to beare falſe witneſſe, or deceiueſt others

others by couenous words, or fraudulent circumuentions.

10 Tenthly, *Thou ſhalt not couet another mans vvife, ſubſtance, &c.* This commaundement thou breakeſt, when thou in heart hindereſt another mans profite to increaſe thine owne, or if thou takeſt from any man his man-ſeruant, or his maide-ſeruant, his office, his dignitie, or ſuch like, for thou oughteſt not to hurt thy neighbour, but to do to him good: therefore vſe thy charitie to thy neighbour, that is in releeuing him by the works of mercie: namely in famine, thirſt, nakedneſſe, colde, weakeneſſe, impriſonment, and tribulation.

Of

Of an Aduerbe, the fourth part of ſpeech.

WHat is an Aduerbe?

It is a thing added to a Verbe to make plaine his ſignification, if therefore a Verbe be the knowledge of the commaundements of God, as is aforeſaid, an Aduerbe is the performance of the ſame in action.

How many things belong to an Aduerbe?

Three things.

1 Compariſon.
2 Signification.
3 Figure.

that is Habitude. Similitude. Diſtinction.

To make this more manifeſt.

He that will performe and do the commaundements of God, muſt alſo

alſo obſerue and keepe a habitude, that is to ſay, a meane in his doing, as if he will doe an almeſdeed, hee muſt conſider, when, where, to whom, what, how much, and how ordinatly it ought to bee done. Theſe bee the Aduerbes of place, qualitie, and order.

Signification. *If thou beholdeſt two poore men, the one lying in the myre, the other begging at the dores, giue thy almes to the firſt, and let the other alone, if thou be not able to helpe them both.*

If thou wilt pray, pray firſt for ſpirituall bleſſings, read the Lordes prayer, which God himſelfe hath appointed to be ſayd.

If thou wilt faſt, firſt obſerue the faſts ordeined and appointed by the Church, &c. So in all things haue reſpect that thy Aduerbe be dulye placed

placed with his Verbe: for if in the night time thou ſitteſt vp long pleaſing thy wicked humor, in carouſing, banqueting, in drunkennes, or ſuch like vayne pleaſures: ſo that in the morning being taken with ouermuch ſleepe, thou canſt not riſe to heare deuine ſeruice, or to performe ſome other good worke or deed of charitie, abuſing the quietneſſe of the night, or the labour of the day, no doubt thou dooſt not place the Aduerbe aright, and in due order with his Verbe.

The compariſon of this Aduerbe is to be made in this ſort.

By how much the more thou art riche, by ſo much the more largely and freely oughteſt thou to beſtow thy almes vpon the poore: ſo likewiſe is the ſame compariſon to bee made in them that abound, eyther in knowledge, power, or dignitie, that

that euery man do accordingly to his abilitie, *Some more, some lesse*, some are able to giue gould, when others are scarce able to giue a cup of colde water: some are able to comfort, to relieue, and to teache, other some are strong, and able to preserue, when other are weake and feeble, and stand in neede of helpe and pitty: some so flowe in charity, that hee lightly reckoneth of what so euer he suffereth or indureth, when other some are so frayle, that they soone fall to offence, yet soone rise againe to repentance.

The figure of this Aduerbe is, *Habenda sit distinctio.*

Some are simple.

Some are compound.

They are termed simple, which remaine in solitude, and seperated from the conuersation of all men, as was S. *Iohn Baptists* extraordinarie calling.

They are called compounde, which are indued with manifolde measure of doctrine: as some are Priests, some are religious, some Preachers, and how many so euer wee be, although wee be diuers in opinions, yet are we all made and created to the prayse and glory of God: euen as the formes and pictures of diuers Images are framed and fashioned by the ayde of cunning workemanship, to adorne and beautifie euery priuate poore mans cottage, and euery Princes stately Pallace.

Of

Of a Participle, the fifth part of ſpeech.

WHat is a Participle?

It is the knowledge of Man, according to God, and according to nature, *viz.* that euery man know what he is of himſelfe, and what he ought to be towards God.

How many things belongs to a Participle?

Sixe.

1 Gender.
2 Caſe.
3 Tenſe.
4 Signification.
5 Number.
6 Figure.

Of what gender is Homo *a Participle?*

Of the common of two, and the

common of three.

We are ingendered and borne of *Adam* and of *Eue*, which two are attributed to the Trinity, that is, to God who is three in person. But *Adam* immediatly as *Luke* saith, *Sem* was the sonne of *Enoch*, *Enoch* was the sonne of *Adam*, and *Adam* was the sonne of *GOD*. And *Eua* immediatly, because she was taken out of *Adams* side, and made of a ribbe.

Of vvhat case?

Of the sinne of disobedience. Beholde what we are according to nature.

A peccator ibus processimus, & peccatores sumus.

These are the Genders and Case, which two, the participle borroweth of the Nowne.

Of vvhat Tense?

Of the Present tense: because euen in the present time without any

any procraſtinations, we ought to be repentant, and to labour for the rewarde to come.

Of vvhat ſignification?

1 Firſt *Actiue*, in dooing good workes.

2 Secondly *Paſſiue*, in ſuffering tribulation with patience.

3 Thirdly *Neutral*, in bearing rule and ſway ouer our owne proper actions and cogitations.

4 Fourthly *Deponental*, in abandoning all mortall vices.

5 Fiftly *Commune*, in keeping the commaundements of God, and the ordinances of the Church of God agreeable to his worde.

Theſe 2. viz. *Tenſe and Signification.* the Participle borroweth of the Verbe.

Behold what we ought to be according to God.

Of vvhat number?

Of the Plurall number: namely that in this militant church, we may be reckoned amongſt the iuſt, and in the triumphant church amongſt the bleſſed ſaints and Angels.

Of vvhat figure?

Simple.

Compound.

1 Firſt of the ſimple figure, that we be ioyned with faith in dooing well.

2 Secondly of the compound, that we ſwarue not from it by dooing euill.

Therefore this Participle taketh two things of a Nowne and of a Verbe, *viz.*

Number.

Figure.

To make this more manifeſt.

It is plaine that we are borne and diſcended of ſinners, and that we fal euery day in ſinne. Then what is

our

our puritie or beautie, marry this, that we pleaſe God, as the Bryde dooth her Bridegroome.

What is our ſtrength?

That we may reſiſt the ſuggeſtions of the diuel, if we know to withſtand the aſſaults of the fleſh. If alſo we be earth and muſt returne vnto the earth, what is our nobilitie, our power, and greatneſſe, whereof wee are ſo vainly confident? It conſiſteth chiefly in our care to prouide for the ſaluation of our ſoules. And if this preſent life be ſhorte, and the houre of death vncertaine, what great folly of the minde is it to be laborſome and carefull for the getting of riches, poſſeſſions, dignitie, and ſuch like, which all vaniſh from vs in a moment, and neuer returne againe: for *Iob* ſayth in the perſon of euery man, *Comparatus ſum luto, et aſſimulatus ſum fauillæ et cineri*. I am compared to the baſeſt earth,

and am likened to a ſparke of fire and cindars: becauſe we are full of putrification and vncleane ſinne, as being ready to prouoke others to anger, and to inferre damage and ſcandale vnto them, for euen as a ſparckle or cinder dooth ſoone take hold of that which is light and drie. So we being vaine and drye, by the defect of the heauenly dewe of Gods grace, weake by our owne puſillanimitie, and conſumed by the heate of carnall concupiſcence, muſt like wicked ſinners examine our hearts and conſciences, and conſider that a Participle is of the ſame gender and ſignification that a Verbe is (which is) that we be conformable to the will of God, ſeeing that we be made to his image and ſimilitude: for as he is to be blamed that teacheth and inſtructeth others that which is good, and yet liueth not according to his doctrine: ſo

are

are wee much more to be rebuked, that being created to Gods ſimilitude, and being ſaid to be like vnto him, we ſhould differ from him, and diſfigure our ſelues by the wickedneſſe and inormitie of our liues. Let vs therefore honour and glorifie our maker, by being obedient to his will, and ready to fulfill his commaundements.

Of a

Of a Coniunction, the ſixt part of ſpeech.

WHat is a Coniunction?

It is the conſideration or knowledge of the iudgement to come.

How many things belong to a Coniunction?

Three. *viz.*

1 Power.

2 Figure.

3 Order.

Of what power is it?

1 Of diuine power, we ſhall be aſſembled to iudgement by a troope of Angels, that is, becauſe God ſhall iudge vs and couple vs together.

2 Secondly, he ſhall diſioyne vs, (that is) he ſhal ſeuer the good from the bad.

3 Thirdly, hee ſhall perfect the mun-

number of the elect, and recouer the Cittie which is destroyed by the diuell and his associate.

4 Fourthly, he shall reiect the wicked and reprobate: saying, *Go yee cursed into euerlasting fire.* Because I was hungrie, and yee gaue me no meate, I was thirstie, and yee gaue me no drinke, I was naked and yee did not clothe me. And he shall giue a iust account for the elect, saying: *Come yee blessed of my Father, receiue the kingdome that was prepared for you before the beginning of the vvorlde.* I was hungry, I thirsted, I was a stranger, and I was naked: you fed me, you gaue me drinke, you intertained me, you visited me, and you cloathed me. There are also fiue kindes of this power.

Of what figure?

Simple, as touching imperfections. Compound, as touching perfections. Because we shal al stand before the

the tribunall ſeate of Chriſt, whether we be ſimple (that is) whether we haue liued in true ſinceritie, or whether wee haue not liued truely ſimple, but betrayed our ſelues, and yet perhaps haue not hurt others.

Compound or liuing well (that is) they that haue preferred themſelues and others, by teaching and good enſample, or by good inſtructions, or they that haue corrupted themſelues or others by euill life, or wicked inſtigations.

Of vvhat order?

1 Firſt, Prepoſitiue.

2 Secondly, Diſiunctiue.

They that are iudged to be ſaued to inioy perpetuall bleſſednes, are placed at the right hand of the Father, to pertake of the heauenlye kingdome. The reſt are placed on the left hand, and are doomed to perpetuall darkeneſſe, where is weeping and gnaſhing of teeth.

Let

Let vs then consider the power of this king, at whose commaundement all Kings and Princes, all Magistrates, of what dignitie so euer: all dwellers vpon earth, shall be reputed and reckoned equally with vile and base persons at that last day of iudgement: and they which now build high and stately Pallaces, shal then hardly finde a little hole to escape the terrible countenance of the iust Iudge. For if according to the Scripture, *A iust man shall hardly be saued*: who will not be affraide if God looke into all our workes and cogitations, what shall wee doe that haue no good workes in vs? If euen in this worde, *Ego sum*, all people that came in the time of his passion to receiue him, did prostrate themselues vpon the face of the earth, what will not the terrible thunder of the Almightie do, that like a two edged sword, cutteth and seuereth the

the good from the bad. If a man beeing called before a temporall Iudge or King to receiue any ſentence or iudgement, do yet tremble and ſhake for feare, although hee knew himſelfe inculpable: how ought we then to be afraide, when our faultes are preſented in examination before the moſt high and heauenly Iudge, where the Angels themſelues doe feare and tremble: and ſaint *Paul* alſo, which ſuffered ſo many and ſo great conflicts for Chriſt, and was of ſuch great vertue, that hee ſayde with free conſcience: *Nihil mihi conſcius ſum*, what is then the cauſe that wee ſtrengthen our ſelues with ſuch a falſe ſhadowe of ſeueritie, which are ouerwhelmed with a thouſand defects and imperfections? for who can boaſt that hee hath a cleane heart? Nay rather, no man can tell whether hee be worthy of loue or hatred.

hatred. Therefore let vs ſtill haue prefixed before our eyes that horrible ſaying, which the troope of Angels cryed, ſaying: *Surgite mortui venite ad iudicium*: And let vs precogitate, what wee ſhall anſwer to that celeſtiall Iudge.

Of a

Of a Prepoſition, the ſeauenth part of ſpeech.

WHat is a Prepoſition?

It is the conſideration of the ioyes of the elect.

How many things doe belong to a Prepoſition?

Caſe onely: not of ſinne, but of humilitie.

Therefore this caſe ſhall be two folde.

Accuſatiue.

Ablatiue.

Accuſatiue, in which wee ſhall accuſe the worlde of all manner of iniquitie, as it is written: *Totus mundus eſt in maligno poſitus*. The whole world is ſet vpon wickednesſe: and by this we ſhall humble our ſelues before God, giuing thankes that we

are

are kept pure from the vncleanneſſe thereof, hauing liued and beene conuerſant ſo long in the ſame.

Ablatiue, in which we ſhall congratulate the Almightie, for that hower in which we are taken from this wicked world, and brought into that heauenly habitation: and by this wee ought to humble our ſelues before GOD by thankſgiuing, for that he hath redeemed vs from labour to reſt, from danger to ſecuritie: from ſorrow, to ioye and comfort. If therefore we will weigh and conſider how great the ioyes are of that heauenly felicitie, wee ought firſt to precogitate the euils of this worlde, and contrariwiſe the goodneſſe of the worlde to come.

In the one theſe three things abounde. { *Sinne.* *Tribulation.* *Wickedneſſe.*

In the other { *Peace.* *Puritie.* *Holineſſe.*

And hee that would weigh theſe things aright in his minde, may firſt conſider how happy he is, that euen to death aſpireth to theſe heauenly comforts. And how vyle and baſe hee is, that ſeeketh onely the tranſiſtorie traſhe of this world. Oh with what vices doe mortall men abound? how many tribulations are they croſſed withall? how many helpes doe they ſtande in neede of? but they that inioy that heauenly grace and glorye, doe beholde, the Maieſtie, goodneſſe, and honour

honour of GOD inceſſauntlye, where lt remaineth the ſpirit can be hindered in nothing, it inioyeth all peace, and it hath alwayes with it, a peace maker ſhining in glorye and concord, and it is ſatiſfied with all deſire, as the Prophet ſayth. *Satiabor cum apparuit gloria tua*, I ſhall be ſatiſfied when thy glorye appeareth.

Let vs conſider alſo, how pleaſaunt a thing it is to remaine in the Pallace of a King, when the king ſitteth crowned and adorned with princely garments moſt beautifull to behold, enuironed with a troope of many Knights, dooing vnto him due honour and reuerence. The hall beeing garniſhed with diuers formes of precious pictures, where alſo are all ſortes of Muſicke and delicate fare, all kindes of ſweete Wines, and whatſoeuer elſe apper-

teyneth, and is neceſſary to adde pleaſure to a place, if then all men doe ſo earneſtly labour and contend with all ioy and gladneſſe, all care, feare, danger, and modeſtie, laide aſide, to attaine to be receiued into this Pallace of an earthlye Prince, how much more ought it to be deſired if it would continue euerlaſting, as doe thoſe incomparable ioyes of that heauenly court, which are farre more delectable then the moſt glorious place of this worlde, where there ſitteth a King that is our peace maker, (that is to ſay) Ieſus Chriſt crowned with a crowne of glory, with which his Father did inueſt him (being more amiable then the ſonnes of men) where ſtandeth at his right hand nine orders of Angels, with great dilligence and reuerence, prayſing God with mutuall concorde and thankeſ-

thankesgiuing, and saying: *Salus Deo nostro qui sedet super thronum & agnum*. In this pallace is a pretious shewe of glistering starres, farre more bright and cleare then any earthly pictures, where the soules of Saints inioy all peace and gladnesse, all pleasures and euerlasting securitie. But why doe I presume by comparison to set foorthe the glorye of this heauenly habitation, when the Scripture saith, *Oculus non videt, nec auris audiuit, neque in cor hominis ascendit, quod preparauit Deus diligentibus se*. That neyther eye hath seene, nor eare hath heard, neither hath it entred into the heart of man, what God hath prepared for them that loue him. Therefore let all tounges be silent, and let the hearts of men weigh and consider what inestimable felicitie this is, where is attayned whatsoeuer can

be desired, where to inioye the presence of the glorious Sonne of God, and to beholde the King of heauen sit in his Maiestie and glorie, is the onely ioye and felicitie of Saints.

Of an

Of an Interiection, the eight part of ſpeech.

What is an Interiection?

It is a conſideration of the heauineſſe of them that bee damned: that as the Interiection Grammaticall dooth make knowne the effects of the minde by vnknowne voyce. So this Interiection ſpirituall, maketh manifeſt the inwarde motion of mans hart, by outwarde paſſions of greefe and ſorrow.

How many things belong to an Interiection?

Signification onely.

For that it ſhall plainely be ſignified how intollerable the paines of Hell be.

1 Firſt, the ioy of diuels ouer

tormented ſoules.

2 Secondlye, the griefe and horrour of ſoules that be damned.

3 Thirdlye, the admiration of the wicked Angels, ſaying to themſelues: oh how great was the hardneſſe and dulneſſe of our hearts, with which we were blinded in the worlde, it ſeemed but follye to vs, to heare the Prelats and Preachers, and other good and godly men, to ſhunne the voluptuouſneſſe of the fleſh, and the delights of the world, that we might auoyde the torments of hell: and beholde we now ſuffer deſeruedly theſe ſame puniſhments, becauſe we deſpiſed to heare them.

4 Fourthly, amazedneſſe or feare, becauſe the ſoules of them that be damned ſhall tremble with exceeding feare, when their infernall enimies ſhall vexe them with

inquench-

inquencheable fire, with ſharpe wordes, with burning eyes, with fearefull countenance, and with frightfull ſhapes.

Of this paine it is ſpoken in the Goſpell, *Ibi erit fletus et ſtridor dentium*. That there ſhall be weeping and gnaſhing of teeth, (that is to ſay) there abound all griefes and horrible puniſhments: for that no man is woonte to weepe, vnleſſe he bee oppreſſed with ouer much ſorrowe. Of this paine alſo ſpeaketh *Eſay: Vermis eorum non morietur et ignis eorum non extinguetur*. For the worme of conſcience is neuer appeaſed, but ſtill ſuffereth remorſe. By which they ſhall commend the iudgement of God, and continuallye accuſing themſelues, ſhall ſleepe in anger and indignation. Their paines ſhall neuer die, and their contempt ſhall euer remaine. Of this

this alſo the Pſalmiſt ſaith, *Ignis et Sulphur et ſpiritus procellarum pars calicis eorum*: (that is to ſay,) that parte of the torments of Hell ſhall be the heate of fire, the ſtincke of Brimſtone, and the tempeſt of an euill ſpirit. And that this paine may bee manifeſt more plainely, I will bring in a familiar example by ſimilitude.

It is commonly ſeene that a Smithe is woonte to haue a blacke ſea-coole face, and hath alſo a darke forge, in which he putteth his Iron to heate, that afterwards eyther of himſelfe or ſome other coadiutors, he faſhioneth the ſame to his owne pleaſure, with the ſtroake of his Mallet or Hammer.

Beholde this *Smithe* is the Diuel which is moſt blacke, this darke forge is Hell it ſelfe, depriued of all light and brightneſſe. The fire is the

the punishmentes of scortching flames: The coales put into this fire, signifieth that this paine neuer slacketh, but still more and more increaseth, and is rather made more feruent. The Iron is our wicked [illegible] sinfull bodies, which the diuell by himselfe and his euill spirites coadiutors, laboureth to frame and fashion to his will, thereby that hee himselfe [illegible] whose power if wee once rest, there is no redemption for vs, but to liue in eternall torments: from which let vs pray while wee haue space, that by the pretious bloud of our sweete Sauiour Iesus we [illegible] deliuered.

Amen.

FINIS.

~~Passiva Potentia non agit~~
~~Materia est para potentia~~ Ergo

Potentia passiva non agit
Materia est potentia passiva Ergo –
Neg: Minor –
Quad vim ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ habet
est potentia passiva
Att materia ~~[illegible]~~ vim ~~[illegible]~~
habet ~~[illegible]~~ – Ergo
Neg: Min:
~~Si [illegible]~~
~~[illegible]~~ vim agendi habet potest
agere sine adminiculo
Efficientis
Att non –

Si agit tum patitur

Si agit agit ex se aut per aliud
att neg

Si agit aliquid Efficit

Si materia agit agit in aliud aut
in seipsum - att neqz -
In seipsum affirmat

Si agit in seipsum tum eadem
potentia est activa & passiva
att hoc absurdum

aliud. Quod agit movet att materia

Si agit Principium habet
actions